



COMMUNITY SERVICE NEWSLETTER

Volume XLI, Number 6
November/December 1993
ISSN 0277-6189

COMMUNITY SERVICE NEWSLETTER is published six times a year by Community Service, Inc. Our purpose is to promote the small community as a basic social institution involving organic units of economic, social and spiritual development.

When the World Goes Stop

by Joseph Farry

Tommy Dunphy's bottle of wine sits under my desk. I can feel it with my feet. It's been there over a year.

I've seen him on the streets often and reminded him to get it. Usually, he says he'll be over. Or he laughs and says, "It's not ready yet," as if it were an expensive French burgundy requiring a little more aging.

The wine is *Richard's Wild Irish Rose*, 20 percent alcohol by volume, made and bottled in New York State. In the corner of the label is a multi-striped computer-code marking. The bottle is in a brown bag and in the bottom of the bag is a sales receipt that says this half-gallon of wine costing \$6.25 was bought with ten dollars and \$3.75 offered as change.

Tommy has never come to retrieve his wine, and I've not been able to deliver it to him. I cannot bring myself to deliver cheap wine to a chronic drunk sleeping on the vent at 8th and Walnut in Philadelphia.

What would I say? "Room service"? "Here, Tom, just doing my part to help you kill yourself"?

So the bottle of wine sits under my desk turning to vinegar. Every time I kick it, I wonder why Tommy hasn't bothered to come get it.

Lately, I've come to think he hasn't come to get it because Tommy Dunphy is a rich man. He doesn't

need it. This bottle of wine is one piece of evidence, but there are others. Together they allow me to make this claim, without irony or sarcasm, that Tommy Dunphy has inherited the earth.

Those of us living in the structures of our modern economic system exist in what Ivan Illich calls the "regime of scarcity."

Illich's historical analysis covers the Western social world since the first millennium. He has analyzed the historical evolution of many of the large-scale systems that guide, determine, and dominate our activity. Among the institutions he criticizes are our education, transportation, and health-care systems. Illich sees most of these institutions as counter-productive - they literally produce the reverse of their stated intent. Instead of making services more available, they work to make services scarce commodities.

Illich argues that our educational institutions inhibit learning first by defining, and ultimately marketing, what constitutes "education." He believes our educational institutions interfere with learning by confining our children in schools where they do not experience or learn what they need in order to mature. In the process, they have distorted the meaning of education and made it a service for which one pays.

"Men and women have always grown up," says Illich. "Now they need 'education' to do so. In traditional societies, individuals mature without the conditions of growth being perceived as scarce. Now educational institutions teach them that desirable learning and competence are scarce goods for which men and women must compete. Thus 'education' becomes the name for learning to live under an assumption of scarcity."

Illich indicts our transportation system, an indictment supported by my own family history. Fifty years ago, my father worked at the Atlantic Oil refinery in South Philadelphia. To get to work, he walked two miles. It took him twenty-five minutes. My brother now works for a company in New York City and lives in Princeton, New Jersey. It takes him about one-and-a-half hours to get to work. He drives a car to the commuter train, takes the train to Manhattan, transfers to a subway, and walks several blocks to his office.

Illich contends that, rather than making it easier for us to get where we need to be, our "transportation system" has made travel more time-consuming, more expensive, and more energy-demanding. Perhaps most significantly, it has made transportation inequitable — now getting where we need to go requires wealth, not just feet. One needs cars, fares, time, and no handicaps. Vast public resources are funneled to maintain and staff airports, highways, and railways. In the space of two generations, our transportation has been taken from our control and been made into a necessary and scarce commodity.

Similarly, we have created a health-care system that supplants the health-care strategies of traditional communities. Illich believes we equate health-care with health. Robbed of faith in our own power to heal, we have instead given that responsibility to the health-care system and those that operate it.

What happens to our social lives when powers which are interior to the individual (such as the power to heal) or to the small social formation (such as the power to have children, teach them, and bury the dead) are made scarce? What happens when, having been made scarce, those powers are transformed into products or commodities which must be purchased, effectively available only to classes in society which have purchasing power?

These historical changes have fundamentally transformed the nature of poverty. "When basic needs have been translated by a society into demands for scientifically produced commodities," Illich contends in *Deschooling Society*, "poverty is defined by standards technocrats can change at will. Poverty then refers to those who have fallen behind an advertised ideal of consumption. The poor have always been socially powerless. The increasing reliance on institutional care adds a new dimension to their helplessness: psychological impotence, the inability to fend for themselves."

Sociologist Christopher Lasch builds on Illich's perspectives, looking particularly at how these systems affect our culture and the role of the individual. Individuals and society, he argues, have become increasingly narcissistic. He sees this narcissism as a direct result of capitalism. Capitalism's need for expanding markets necessitates new needs for which products can be sold. It accomplishes this by degrading the values and processes of traditional social structure, replacing them with packaged goods and services.

"Capitalism reinforces narcissistic traits in everyone. It does this in many ways: by displaying narcissism so prominently and in such attractive forms; by undermining parental authority and making it hard for children to grow up; but above all by creating so many varieties of bureaucratic dependency. In a society that is not merely paternalistic, but materialistic, this increasingly widespread societal dependence makes it difficult for people to lay to rest the terrors of infancy or enjoy the consolations of adulthood."

Modern society (and Tommy Dunphy) are bearing Illich and Lasch out.

In 1970, I lived for six months in a small farming village on the northeast coast of Ireland. I was shocked at how easy it was to do without electricity, running water, car, central heat, barber, movies, undertakers, shopping malls, fire companies, police patrols, street lighting, television, toasters, and *The Times*. At the time, I called it backward, but it wasn't difficult.

In retrospect, what was unique about this village, part of the parish of Clohoney, Tullaghobegley, and Tory Island, was that so many of its needs were satisfied within the workings of that small community.

It took my months with Uncle Hughie, whose health was failing in an out-of-the-way place in Ireland, to understand that people without access to many products are not necessarily poor. Or rather, they are not necessarily impoverished. They retain power over their needs. For them to be impoverished, something intangible has yet to be taken from them.

Many of our social formations have been transformed. Although the ways we speak of our mothers, fathers, aunts, and uncles has not changed, much of their work has been taken over by educators, social workers, therapists, day-care workers, recreational leaders, and television fables. No longer does a relative or friend cut your hair or help you bury your dead, teach, discipline, or console your children. These acts have become the basis of licensed professions.

My Uncle Hughie was surprised when I told him that many people who are not suffering from mental illness go to psychiatrists and psychotherapists. "Don't they have friends?" he asked. Friends have to become scarce or unavailable before, as a society, we begin to prefer buying someone to be our confidant for an hour. But that is what we have come to. We are no longer interested in a neighbor who claims that chewing on some leaf relieves headaches. To be taken seriously, our healing procedures must be scarce, distant, and costly.

There exists a kind of poverty that is weak, ill, or unfortunate. But our modern institutions have created a new kind of poor that are, quite simply, impoverished. Individuals in this class have been stripped of a birth-right their ancestors possessed, something that once was available to all community members because it was imbedded within community life.

Now these basic elements have been expropriated from the community, transformed into commodities, and put up for sale. Those who lack power or cash cannot purchase them. This is how, in creating wealth, our modern economy is also creating impoverishment.

In this sense, our economic system involves much more than extracting raw material from the earth and transforming it into something useful. It also extracts and transforms the powers of ordinary human solidarity. That primary damage done, an entrepreneur

makes a salable product to replace these acts of human community.

There are two ways for a person to be rich, wrote St. John of the Cross: to have everything, or to want nothing. Though Tommy Dunphy is poor, he is not impoverished. To be impoverished, Tommy would have to want the goods our society is selling.

A week or so before the bottle of wine fell into my hands, I had been out walking the streets. I am a city social worker, and my job is to offer shelter to the homeless. Within this frame, Tommy Dunphy and I had met from time to time over the years. We both knew some of the people who lived in public spaces at the center of town.

Sometimes Tommy Dunphy would accept my overtures of shelter. Sometimes he would not. He told me he preferred the missions because they were less likely to bother him about his drinking. This particular winter, his abode was a vent on Walnut Street just west of Eighth Street. He is not always there — he has necessities to attend to, friends to visit, and meals to take. He is infrequently bothered by the police. His particular vent is on the pavement in front of a parking lot. The parking lot owners do not feel put upon by a nearby vent dweller. (This was not so at Tommy's previous vent. The pavement there was narrower, and fifteen feet from the vent was a very nice restaurant. Vent dwellers undermine the fun of dining out. Tommy was frequently asked to move along.)

The pedestrian traffic at Tommy's current vent is a substantial source of funds for him. I've never seen him beg, and doubt that he does beg, but I have seen him accept gifts from passerby. He is unfailingly gracious.

Beside the vent on which Tommy Dunphy sits is another smaller vent about twelve inches in diameter. I stopped by one night to find the smaller vent topped with a platter heaped with food, a rice concoction and mixed vegetables. "The sisters brought it by, Joe, but I can't eat all of it."

He asked me if I knew anyone who needed blankets. I eyed the two or three he was wrapped in — it was an extremely cold night. "I have eight or nine over the other side of that wall, cardboard on them so they

don't get wet. People give them to me. I've been putting the extras here so they don't feel bad."

Tommy Dunphy is donating blankets and food to the poor. He asks nothing in return, not even the salve of being the one who makes the gift. Tommy tells me that he saw a guy in the alleyway behind the Jefferson Hospital with only a jacket on. "I think he's mental. Maybe he could use a blanket."

A week later, I am out with the mayor of Philadelphia, Wilson Goode. He wanted to meet some of the people who live on the streets of the city. We are accompanied by no press, two security officers, and one aide - the smallest entourage a mayor can get by with outside his office.

My notes have it a January night, fifteen degrees, clear. Tommy Dunphy is at his usual vent. He is dressed warmly, wrapped in blankets. There is a plate of food on his small warming vent, and he is eating a platter of boiled shrimp.

"Tom, I'd like you to meet Mayor Goode. He's worried about folks living out on the streets, and he asked me to introduce him to some people. "Your honor, Mr. Tom Dunphy."

Tom shakes the mayor's offered hand. He seems genuinely impressed that the mayor has seen fit to come out on a cold night to visit street people. Mayor Goode, for his part, is genuinely confused why someone sane and personable would remain on the streets.

Tom Dunphy attempts to explain. "Because I am a chronic alcoholic."

The mayor counters that, alcoholic or not, no one should have to sleep on the streets of Philadelphia and that we would take him to the Drop-in Center for shelter right now.

"I can't get into the Drop-in Center."

"I'm the mayor, and I'm saying to you that I'll take you to the Drop-in Center right now."

"Mayor Goode, they have a rule there. Nobody is allowed in with alcohol." At this, Tom unfolds some of the blankets covering him and shows the mayor the

brown bag containing the half-gallon of Wild Irish Rose.

The mayor turns to me. "Is that true, Mr. Ferry?"

"Yes. No booze, drugs, or weapons."

The mayor turns back to Tom, studies him for a second, leans over and takes the bottle. "We'll look after this for you, Tom. Now you can come to the shelter."

At the Drop-in Center, Dunphy reminds me that he's willing to spend the night but will have to check out in the morning to get a drink or he will get the shakes. He has graciously accepted the mayor's offer - he eats the food we offer, takes the required delousing shower, and puts on the clothes given him.

Does he need this, or do we? Tommy Dunphy is not cheeky, demanding, or brash. But neither is he made subservient by the services offered him. He is courteous. He doesn't require that we live his tragedy or make it better. For the evening, he accepts the role we give him - a homeless, impoverished alcoholic whom we help. He discharges his part well except for this: it is part of his job to be needy. The best he can manage is courtesy and generosity.

Because Tommy Dunphy is able to survive at the margins of our society by needing even less than the little he has, he is wealthy.

I continue on this social "regime of scarcity," discovering new needs and developing programs, services, and products to satisfy those needs, always aware that Tommy Dunphy's bottle of wine is still unclaimed under my desk.

Author JOE FERRY is director of Bethesda Project, a program providing housing and support services for the homeless.

This article was reprinted with permission from The Other Side, 300 W. Apsley, Philadelphia, PA 19144. Subscriptions \$29.50 per year.



Creativity and Sharing in Community

COMMUNITY SERVICE CONFERENCE '93

by Elisabeth Levy

I came to this year's conference as a brand new staff member at Community Service. Now that the weekend is over, I realize that in addition to seeking fellowship and information on building sustainable communities, I wanted to go to the conference to see firsthand the effect that Community Service has on fulfilling the needs of fellow community seekers. Sitting mostly on my own in the Community Service office day to day — managing the book orders and responding to inquiries, (as well as attending to the more mundane tasks of the function of a small organization such as balancing the checkbook), it's been hard for me to get a sense of the "Community Service Community" and to know who we're actually reaching out there.

What I found from participating in the workshops, and talking with the resource people and fellow conference attendees, was a profound sense of confirmation of why I believe very strongly in Community Service and want to help with the work that it's doing. Community Service is reaching people, and is managing to provide much of the kind of information and resources that a rapidly increasing number of us and our Earth are absolutely starving for right now.

The people that the conference brought together seemed to have many things in common, but the most essential connection seemed to be an underlying awareness that the Earth and its inhabitants are undergoing a transformation, which has already begun in many subtle (and some not so subtle) ways. Along with this awareness comes a shared sense of urgency that we need to begin to learn the skills necessary to survive these changes — *and the realization that in one way or another, these skills are intrinsically related to building sustainable community.*

This year's conference attendees came from as far away as Kyoto, Japan — because, (in their words), they're "interested in support and cooperation," are

"looking for an intentional community to join," are "interested in sustainable energy projects" and/or are looking for support of such projects that they've already begun, they're "interested in preserving small community in the midst of the exodus of youth to the cities," are looking for fellowship and a forum for discussing these kinds of issues, and because they're simply "looking for a better life."

William Alexander, researcher for Food First and Earthwatch Expeditions, kicked off the weekend with a talk on "Learning Lessons From the Third World : Efficient Use of Resources and Universal Need for Community," in which he shared his research from the markedly progressive Indian state of Kerala, "the closest thing to utopia in the present world."

Dr. Alexander showed us how Kerala is the only living example of a large-scale society that is achieving the two most essential elements for planetary sustainability and human survival into the 21st century : low birth rate and modest consumption of the Earth's resources. *Significantly, Kerala is also managing to maintain a high quality of life in the process.*

What seems most important about Kerala's success is that it is being achieved through the embodiment of egalitarian principles and that community consensus decision-making is practiced state-wide. An interconnected and empowered populace plays an active role in shaping their own lives.

Dr. Alexander also pointed out that another key to Kerala's success is the priority that is placed there on achieving the highest possible efficiency of the *Earth's* resources rather than of *time* and *human* resources, since it is the former that is obviously in shorter supply. In this way, Kerala manages to utilize the most Earth-frugal methods of achieving what they need and want, without relying on highly resource-intensive (albeit labor-saving) technology. It seems that the western "developed" world would do well to adopt this paradigm shift immediately, if not sooner. (For more on Dr. Alexander's research on Kerala, see "The Efficiency of Community and the Inefficiency of Hierarchy," in the Community Service May/June 1993 newsletter.)

Other conference sessions on Saturday included a lesson on food crop propagation with local botanist

and Community Service trustee, Walt Tulecke, and one on recycling trash into children's toys with a local educator, Meskee Brown. These workshops seemed to really satisfy the need of many participants to learn hands-on skills for simple living, and to have some "doing" at the conference along with all of the "discussing."

Also on Saturday was a workshop given by Ernest Morgan, best-selling author and another Community Service trustee. Ernest talked about how it's possible to get a group of people that are brought together for a common purpose to also become a community in the process. Ernest entertained us with a wealth of anecdotes describing workplaces that he's seen transformed from places of stagnation and isolation to pockets of creative and supportive community.

Ernest also told us of the influence he's seen these little "pockets of community" have on the society surrounding them. Several projects that he's seen started within a community have grown to include a majority of outside participants in several months time.

Finally, an additional element of Ernest's workshop was a discussion on the "right to die" and simple burial, and how these are possible through acts of community. (For more information on some of these topics, see Ernest's article "Dimensions of Community" in the Sept./Oct. 1993 issue of the Community Service Newsletter, and Ernest's book *Dealing Creatively With Death* available through Community Service books.)

Saturday's sessions rounded out with six presentations in which conference attendees were given an opportunity to address the group — a new element of the Community Service conference program, one which was planned as part of this year's theme of "Creativity and Sharing in Community." Participants provided us with valuable information on various topics of health, the arts, and crises of development in the third world.

After the talk, Community Service trustee Victor Eyth led everyone in folk singing and square dancing for the entertainment portion of the weekend. A splendid time was had by all. (Special thanks to Victor for his delicious banana ice-cream!)

Reflecting on the weekend during the evaluation session on Sunday, I realized that the conference itself was an example of "taking opportunity for community," just like the theme of Ernest's talk. Coming together to share ideas and experiences, learning, and celebrating, and eating our meals together - even cleaning up the lodge as a group at the very end, all of these acts of fellowship combined to create a weekend of connection, of community. And judging from the feedback of many participants on Sunday, they, like me, were left wanting even more of it. A clear indication, I think, that the time and need for community is now, and that organizations such as Community Service are an integral part of manifesting it.

**Jane's Note: At the risk of overlooking someone, I want to extend heartfelt thanks to all those who helped make this year's conference so fine, and who supported me at a difficult time: trustees - Victor Eyth, Walter Tulecke, Gerard Poortinga, Ernest Morgan, Debbie Chlebek, and Helen Dunham; resource persons - Will Alexander and Mesky Brown; friends and neighbors - Billie and Dick Eastman, Peg and Ken Champney; relatives - Frances Bolling and John Morgan; former attendees who returned - Karen Krainski, Elizabeth Lotspeich, Mark Stucker, Al Couch and Paul Ihrig; all the newcomers and those who helped us clean the lodge so well; and last but not least, my co-worker Elisabeth Levy.*



News of Community Service

GRISCOM MORGAN

Griscom Morgan died the evening of October 14, in Yellow Springs, at the Friends Care Center. He was 81 years old, and had been in failing health for several years.

Griscom was born April 30, 1912, in Philadelphia, Pennsylvania, the younger son of Arthur E. and Lucy Griscom Morgan. He came to Yellow Springs in 1921, soon after his father became President of Antioch College. He graduated from high school at Antioch Academy in Yellow Springs, and attended college at Antioch and at Madison College in Tennessee.

Griscom and his wife Jane were principal founders of the Vale Community, just south of Yellow Springs; the Morgans donated the land to the Community Service Land Trust to be held for the community.

He worked with his father Arthur Morgan in Community Service for two decades before he served as Director after his father's retirement in the late 1960's. During the fifties and sixties he was instrumental in widening the scope of Community Service's work to include intentional communities and land trusts.

Griscom was an early advocate of building a nursing care center in Yellow Springs, and he helped secure the sponsorship of the Friends Care Center by the Yellow Springs Friends Meeting, of which he was a founding member.

One of his ongoing concerns was for Antioch College, especially during the seventies when it appeared to be in disarray. Oliver Lowd writes of this time:

My closest association with Griscom was in the 1970's—years of Antioch's deep disarray. He helped bring together from the College and Village Communities a 'Committee on the Future of Antioch' which proceeded from task to task with a largely, continuously changing personnel, dedicated both to Antioch's survival and its regaining a distinctive role in American higher education.

The principal consequences of our labors came to be a credited Antioch Seminar on "The Future of

Antioch," which he and I taught together. Here too the composition of the Seminar changed, quarter by quarter, with student enrollment and as diverse faculty and employees participated.

The principal achievement of the Seminar was a creative invention for Antioch's design for a liberating education. It solved two challenges simultaneously: bringing the College employees fully into the College Community and ending the division of students into two levels of citizenship. Griscom skillfully managed the acceptance of 'Labor and Life' by the Administration, the Employees in their union, and an overwhelming majority of the Faculty. (We have yet to achieve its implementations.) It addressed three issues: redefining our Community, vitalizing our learning, and lowering the cost to the parents of an Antioch education."

Griscom was also a prolific writer of letters-to-the-editor of the Yellow Springs News. Principal concerns he raised were: 1) the detrimental effect of population concentrations in cities; 2) the superiority of small schools; and 3) reforming our currency so that it would promote non-inflationary full employment. He was also the author of numerous articles and pamphlets on these and other subjects, which are available from Community Service.

Survivors, in addition to his wife, include: son John Morgan, Raven Rocks Community, Beallsville, Ohio; daughter Faith Morgan and son-in-law Pat Murphy, Occidental, California; brother Ernest and sister-in-law Christine Morgan, Celo, North Carolina; sister Frances Bowling, Centerville, Indiana; and numerous nephews and nieces.

Contributions in Griscom's memory are welcome by the Friends Care Center in Yellow Springs and by Community Service.

OUR INTENTIONAL COMMUNITIES FILE

In 1984 Jeff Selth, while working on a resource book about communities, visited Community Service. He was so impressed with our pre-1976 commune and intentional communities source material that he thought it ought to go for safe keeping and wider use to the Center for Communal Studies at Evansville, Indiana. The board agreed that this was a good idea in principle but wished to contact the

Antioch library first to see if it would care to have this material.

In 1985, Antioch professor Bob Fogarty said he met Jeff Selth in California and that Jeff had told him Community Service had the finest collection of materials for the study of intentional community in the country.

Jane talked with Irwin Abrams, concerned with the Antioch historical collections, and Joe Cali, Antioch Librarian, and ascertained that the Antioch Library would very much like to have these files on community to house with the Arthur Morgan collection. In 1986 the Community Service Board agreed that these files on Community should be housed at the Antioch Archives for safe keeping and availability for researchers.

This past summer we sent the contents of about 20 filing cabinets full of material on community and intentional community to join the Arthur Morgan papers at Antioch. The files will be indexed and we know the material will be better cared for and more available to researchers at Antioch than it could have been with us. We are grateful to Nina Myatt and others who made this possible.

GOODBYE AND HELLO

Carol Hill, our very fine co-worker and office manager for many years, has left us for a new job experience. We shall miss her very much, but are at the same time happy to welcome Elisabeth Levy, a recent Antioch graduate, as our present office helper. We also appreciate it that Carol still helps us with accounting and newsletter publication.

Elisabeth has a real interest in intentional communities. For her senior thesis at Antioch, she has written a book about them, which she is hoping to publish. One of Elisabeth's dreams is to visit the Findhorn community in Scotland some day. In the meantime though, she expects to be with us for at least a year, and is very pleased to be a part of our efforts.

CS WORKBEE

Nine gracious volunteers turned out on a rainy Saturday in October to help fix up the yard around the Community Service office. The workbee was organized by Elisabeth Levy and was the brainstorm of

Walter Tulecke, Community Service trustee. Those who came felt highly enthusiastic about prospects for beautifying the area and another workbee was proposed for the spring. A big "thank-you" to all those who contributed and we'll see you in April!

Book Review

COMMON GROUNDWORK: A PRACTICAL GUIDE TO PROTECTING RURAL AND URBAN LAND. Institute for Environmental Education, Chargin Falls, OH. 1993; soft cover. Available from Community Service for \$16.00 postpaid.

Elisabeth Levy

Land-use decisions about sensitive areas are the subject of this handbook. The Institute of Environmental Education (IEE) defines sensitive areas as those regions in both rural and urban settings that are unusually vulnerable to harm from human activity; such as river corridors, natural areas, groundwater aquifers, geologic areas, flood zones, wetlands, and coastal zones.

The handbook is based on two guiding principles; the first is to heed the natural capacity of land and water to treat pollutants, the second is that everything in the natural world is connected - that we create our problems together and therefore we must solve them together. To this end, the IEE provides the necessary decision-making tools, references, and contacts to empower public as well as private individuals and groups to be able to make land-use decisions that are "equitable and fair to all involved, without sacrificing community and quality of life."

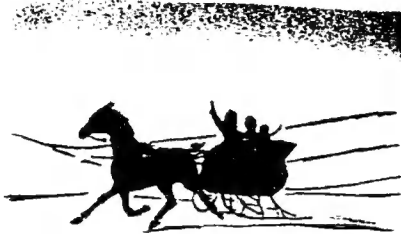
Part One of the handbook describes the land-use tools that are available to the public sector (e.g., zoning, tax incentives, transfer of development rights, cooperative agreements, and such) and the private sectors (e.g., easements, land trusts, outright donations, and others); including information on the objective of each tool, who enacts it, how it works, its advantages, its disadvantages, a case history or histories to illustrate it, and action steps to take to learn more about it.

Part Two lists over 20 categories of references to help readers take the next step in learning more about or

acting on a land-use issue, including the names and addresses of citizen groups, government agencies, nonprofit organizations, and other entities. There are also sections providing a brief overview of how the Ohio government works with respect to land use, and an overview of the nine county members of the Western Reserve Resource Conservation and Development Council.

Finally, Common Groundwork contains a Glossary at the end of the book providing definitions of trade words and phrases. An Index offers quick access to topics of particular interest.

An invaluable guide for anyone in a position to make land-use decisions, Common Groundwork provides the informational tools necessary to protect land resources for the "Seventh Generation" and beyond.



"No ray of sunlight is ever lost, but the green which it awakes into existence needs time to grow; and it is not always granted to the sower to see the harvest. All work that is worth anything is done in faith."
— Albert Schweitzer

Readers Write

ABOUT "THE NEXT GREAT TURNING" BY ROBERT GILMAN WHICH APPEARED IN THE JULY/AUGUST NEWSLETTER

Lawdy, lawdy Jane, "The Next Great Turning" turned me off. Don't let friendship talk you into another tomb like that. It could have been better said, dry as it is, on one page. No poetry, no memorable phrases. The words were a desert. Truth surely shouldn't be so difficult to wade through? I hope I'm the only one. I hope you get dozens of letters praising this edifice of solidity to the stars.

Lance M. Grolla, Box 18990, Boulder, CO 80308

Not long after I wrote you, I read this last issue of CSN and the article about interconnectedness is wonderful! It's not easy to find the right words to make this concept sing out, call to us, remind us of the philosophical underpinnings of community, but Robert Gilman does it so well. Thanks for reprinting it.

I've sent it on to Charmaine Wellington and Meredith and Errol Sowers of Stillpoint. Meredith is a wonderful person...she lives in the spirit of our interconnectedness and the love which flows from it, when we let it! Meredith and Errol have formed an Institute for Life Healing which is doing exciting work.

*Mildred Stroop Luschinsky, R.R. 2 Box 225,
Patterson, NY 12563*

ABOUT COMMUNITY SERVICE NEWSLETTER

You at Community Service are one of life's "beacons" and I am only sorry that Yellow Springs is so far away from West Vancouver, that it seems impossible to meet you.

The May/June Newsletter is particularly meaningful to us here in British Columbia due to the fact that we are in the throes of a deep confrontation between environmentalists and business interests—with a government that is attempting to satisfy both sides. Is it even possible to reconcile such deep differences, I ask myself?

*Madeline Williams, 3040 Spencer Drive, West
Vancouver, B.C. Canada V7V 3C7*

MEMBERS WANTED FOR NEW COMMUNITY

I was pleased to receive your publication "Creativity and Sharing in Community."

I have 262 acres in West Virginia, paid for. The property is located 25 miles from Lewisburg. That is just below intersection of 219 running N-S and Interstate 64 going E-W. Alderson is 12 miles from here.

There is a beautiful clear stream running through the property and originating high in my woodland, falling from rock. I have a fenced large garden, some milk goats, a few chickens, big compost heap, productive

berry vines, and strawberries. I now need a bee-keeper, herbalist, and handy person.

Forming a base of operation will be "Budding Businesses." As a group we will agree on just how to set this up. My experience is varied. Years ago I ran a telephone answering and secretarial service with rental desk space for small businesses.

I am not out to make money. However, I have 5 grown children and so will not "tie up" the property. I think my heirs will continue with whatever I start.

Septic system is in and I am now ready to have a well dug. My home is a 30-year-old trailer and it does the job. The barn is an old log cabin with an extension built into it. Used trailers, campers, and such seem to be the cheapest housing. Something more substantial could be built later. We could share the kitchen and bath. Probably do the laundry at the laundromat to make better use of the septic system.

Because of the unpredictable weather conditions I continue to plant the garden and hope to shelter it from frost. I also plan to do some canning, drying, and burying of beets, carrots, turnips and such.

Anyone who comes will need some means of support. Those who can hold outside jobs will be encouraged to do so.

Kindly circulate this letter. Let "spirit" guide you...

*Eleanor Sisson, High Horizons, RR 2 Box 63-E,
Alderson, WV 24910*

ABOUT COMMUNITY SERVICE CONFERENCE

I heard (about Griscom) from Kay and Barry Hollister, who visited Columbus Friends Meeting Sunday; they also spoke glowingly of the contents of the conference.

We do hope to see you at the next conference. Our "community" here is wonderful, supportive neighbors. Friends Meetings (Columbus, Athens and Lake Erie Yearly Meetings) are another community. Our far-flung relatives are another. We feel supported.

*Marian Stow, 24886 Route 56, S. Bloomingville,
OH 43152*

Carl James Freeman



Just Looking

by R.H. Grenville

"Just looking" we say.
No compulsion to buy;
just expanding horizons
and feasting the eye;
and that's what I'm doing
this glorious day
amidst all the beauty
life has on display:
a tree-covered hillside,
a sky bright and clear,
green meadows embroidered
with buttercup cheer;
hand-holding lovers,
good friends arm in arm,
a slender bright steeple
between farm and farm.
Not craving, not yearning,
just going my way
on this bountiful, beautiful
God-given day.

From the July 1993 issue of Daily Word, published by Unity, Unity Village, MO.

Announcements

INTERNATIONAL HEALTHY CITIES AND COMMUNITIES CONFERENCE, DECEMBER 8-11

This conference is sponsored by the Western Consortium for Public Health. Speakers and workshops will deal with applications of the Consortium's Healthy Cities Project. For more information contact Healthy Cities and Communities 5900 Hollis Street, Suite E, Emeryville, CA 94609 (510) 540-2412.

GRAILVILLE MEDITATION RETREAT, DEC. 31-JAN.2 , DEC. 31-JAN.7

The Grailville community in Loveland OH is hosting a "New Year's Meditation Retreat" with Buddhist meditation teacher Jacqueline Mandell. For more information contact Cathy Hale, Grailville, 932 O'Bannonville Road, Loveland, OH 45140-9705; 513/683-2340.

MEMBERSHIP RENEWAL

If there is a '93 above your name on the mailing label, your membership in Community Service has expired. We hope this was just an oversight and that you want to continue to support our work of building community and to receive our Newsletter six times a year. If we have not heard from you by the end of December, this will be the last Newsletter you will receive on a regular basis. Please send your tax-deductible contribution of \$25 or more today. We are still happy to accept contributions of less, as we understand this may be necessary in some instances. We also need and welcome larger amounts from those in a position to give more as our costs rise. All gifts are tax-deductible and much appreciated.

MEMBERS DIRECTORY

The time has come to update the Community Service Members Directory which serves as a networking tool for interested members to find like-minded people with whom to correspond, collaborate, visit, etc. If you would like to be included in this Directory, please send us your name, address, and a brief description of your occupation, skills, and interests. Phone number is optional. For those of you who are already in the Directory, this is your chance to amend your listing. The deadline for changes/additions is December 31, 1993.

Community Service Newsletter

is published bi-monthly by
Community Service, Inc.
114 E. Whiteman Street
P. O. Box 243
Yellow Springs, OH 45387
(513) 767-2161 or 767-1461

Staff

Jane Morgan.....Editor
Elisabeth Levy.....Office Manager

Trustees

Paul Buterbaugh, Phyllis Cannon, Deborah Chlebek, Helen Dunham, Victor Eyth, Agnes Grulow, Dick Hogan, Cecil Holland, Kitty Jensen, Ernest Morgan, Jack Pealer, Gerard Poortinga, Steve Tatum, Walter Tulecke

Membership

Membership is a means of supporting and sharing the work of Community Service. The Basic \$25 annual membership contribution includes a subscription to our bi-monthly NEWSLETTER and 10% off Community Service-published literature. Larger contributions are always needed, however, and smaller ones will be gladly accepted. Community Service is a nonprofit corporation which depends on contributions and the sale of literature to fund its work so that it can offer its services to those who need them. All contributions are appreciated, needed and tax-deductible. Due to added postage costs, overseas membership is \$30 in U. S. currency.

Have Your Friends Seen The Newsletter?

Please send the names and addresses of your friends who might enjoy receiving a sample NEWSLETTER and booklist. If you wish specific issues sent, please send \$1 per copy.

Editor's Note

We welcome letters to the editor (under 300 words) and articles (700-2000 words) about any notable communities or people who are improving the quality of life in their communities. Please enclose a self-addressed, stamped envelope if you wish the article returned. The only compensation we can offer is the satisfaction of seeing your words in print and knowing you have helped spread encouraging and/or educational information.

Editor's Note #2

We occasionally exchange our mailing list with a group with similar purposes such as the Arthur Morgan School at Celo or Communities Magazine. If you do not wish us to give your name to anyone, please let us know.

Address Change

If there is an error on your mailing label, or you are moving, please send the old label and any corrections to us. It increases our cost greatly if the Post Office notifies us of moves, and you will not receive your newsletter promptly.

Consultation

Community Service makes no set charge for formal or informal consultation. Customarily, we ask for a contribution at a rate equal to the client's hourly earnings.

Contents

Printed On Recycled Paper

WHEN THE WORLD GOES STOP.....	Joseph Ferry.....	1
CREATIVITY AND SHARING IN COMMUNITY: C. S. 1993 Conference.....	Elisabeth Levy.....	5
NEWS OF COMMUNITY SERVICE.....		7
BOOK REVIEW		
<u>Common Groundwork: A Practical Guide To Protecting Rural and Urban Land....</u>	Elisabeth Levy.....	8
READERS WRITE.....		9
ANNOUNCEMENTS.....		10



You can tell when your Community Service membership expires by looking at the month and year in the upper left corner of your mailing label. Please renew your membership now if it has expired or will expire before 12/93. The minimum membership contribution is \$25 per year. We do not send individual reminders to renew.

Community Service, Inc.
P.O. Box 243
Yellow Springs, OH 45387

Address Correction Requested

Non-Profit Org.

U. S. Postage

PAID

Yellow Springs, Ohio 45387

Permit No. 51